A 1021. h. 31

SERMON

Preacht at

SELKIRK

Upon the 29th of *MAY*, 1685.

Being the Anniverſary of the Reſtoration of the Royal Family *to the Throne of theſe* KINGDOMS,

By

JAMES CANARIES,

Miniſter of the Goſpel there.

EDINBURGH,

Printed by the Heir of *Andrew Anderſon*, Printer to His moſt Sacred *Majeſty*, Anno *DOM.* 1685.

To the Right Honourable

JAMES

Earl of *PERTH*, Lord High Chancellor of *Scotland*.

My Lord,

I *Could not ſlip this opportunity to teſtifie my Loyalty to my King, and my* Gratitude *to you, being, ſo zealouſly, enflam'd with* Both, *that I needed but the leaſt hint of an Occaſion wherein to let them Flaſh out.*

And for the Firſt; as I bleſs God that I Derive my Extract from a Father whoſe eminent Loyalty to the Royal Family, expoſed him not a little to the cruelty of the late Uſurpers, and made him no ſmall ſharer in thoſe Loſſes and Sufferings which were then the common Fate of all good men; So I do, that being Educated by him in thoſe Principles, which were ſo dear to himſelf, I have never underſtood what it was to entertain the very remoteſt liking to Traitors and Rebellion, whatſoever was the pretended Account whereupon they were engaged; but have always deteſted them as the greateſt Plagues and Calamities of Humane Nature, as well as Society. Wherefore being no leſs prompted by my Inclination, than oblig'd by my Duty, to Preach the following Sermon, not only to thoſe of that Congregation which God and the King has entruſted to my Care, but alſo before ſo conſiderable an Auditory as the whole Gentlemen of Selkirk *and* Peebles *Shires, whoſe Loyalty had brought together for His Majeſties Service, I thought it would not be amiſs, ſhould I likewiſe ſpread it over the whole Nation, eſpecially in this Juncture, that the Generous and Loyal Reſentments which is raiſed in its firſt Auditors, might poſſibly become as Univerſal, as in them they were Great.*

But, My Lord, What ſhall I ſay, as to the latter? How ſhall I expreſs my Gratitude for ſuch a tranſcendent Goodneſs as Your Lordſhip ha been pleas'd to vouchafe toward me, whereby I muſt not only owe to You all that I have, but whatever I ſhall have? But remembring that it was propagated even ſo far, as, upon my firſt aiming to ſignifie the deepeſt acknowledgements, I could either frame, or harbour, to tell me, That to ſay nothing, was the beſt way to ſay all, *I ſhall not now break a Silence, which was then ſo obligingly enjoyn'd, and which never can poſſibly be broke without too much injuring what can no otherwiſe be fully expreſt, but by It.*

Only I muſt begg the pardon to ſay, that as never King had a more entirely Loyal and Devoted Chancellor to his Service, as never Church or Church men had a more zealous and conſtant Friend, and as never Learning or Scholars had a braver and more noble Patron, or a greater Scholar to be ſuch unto them, than all have in Your Lordſhip; So never Patron had or ſhall have a more ambitiouſly grateful Dependent, than You have in

My Lord

Your Lordſhips moſt obliged, moſt humble and moſt irreſerved-ly Devoted Servant,

JAMES CANARIES

PSALM

PSALM XX. Ver. V.

We will rejoyce in thy Salvation.

THo this Day, has loſt one half of that bleſſed Cauſe, which at firſt compoſ'd the reaſon of its Solemnity; and tho there is nothing which can ſo ſenſibly revive in us the memory of *Charles the Second* (were it poſſible for us wholly to forget him) but what likewiſe ought to plunge us in Howlings and Regrets ſo vaſt, as not to be capable of being exceeded, but by that fatal Deprivation of the beſt of Kings for which they were poured forth: Yet there is ſtill ſo much remaining for engaging us to celebrate it with the higheſt Extaſies and Tranſports, that to commence our acknowledgments with any thing of a contrary ſtrain, were equally to be *impertinent* to it, and *injurious* to our own ſelves, by diſturbing thoſe Reſentments of our Felicity, which at once *creats* and *teſtifies* it, with the melancholly allay of any ſad or mournful Reflection. And indeed that after the woful and barbarous Uſage of the *First Charles*, and after the cruel Exile and Baniſhment of the *Second*, the Royal Race of the *Stewarts*, under whoſe Government we had been ſo long Happy, ſhould have been reſtor'd again to its Native Right, and inſtall'd upon that Throne whence it had been ſo unjuſtly tumbled down, cannot but be as *perpetual*, as *tranſcendent* an Occaſion for our loudeſt Acclamations and Rejoycings while there is One of It to continue our Glory and Happineſs by Ruling over us, and that, I hope, ſhall be, while the *Sun rules by day, and the Moon by night in the Firmament.*

But when all our former Miſeries are not only ſo entirely extinguiſht by that bleſſed Reſtoration, that nothing but our own Wickedneſs and Folly can poſſibly make us repeat them; but when alſo the mercy and felicity of it is ſo advantagiouſly lengthened out unto us in the happy Acceſſion of our preſent Great Monarch to the Crown of theſe Nations, as to deaden in us the feeling and ſenſe of a loſs ſuſtain'd by the removal of his late Deareſt Brother, of ever bleſſed and glorious Memory, which *otherwiſe* had been unſupportable beyond all the Sufferings wherewith our moſt reſolute Conſtancy could have been ſhoked or aſſaulted, and had certainly overwhelm'd us with Sorrows

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as excessive and unconsolable, as our foregoing Blessings in so Good a King were great and surpassing; When, I say, we find such inestimable Advantages flowing to us from the Restoration, what measures, what heights of Joyfulness, what soarings of Exultation, or raviſhments of Gratitude, and triumphant Exclamations can be sufficient to express and solemnize the never to be forgotten happiness of this Day? This is our Salvation, and thus will we Rejoyce in it. *We will rejoyce in thy Salvation.*

But the better to enhanse and raise its excellency, and so to influence our intensest degrees of rejoycing because of it, let us cast back a view upon that wretched and disastruous Schene whereupon all those Miseries and Calamities were acted, which did so heavily ly upon us in that execrable Rebellion, and those saddest Troubles that immediatly went before it. And who is there among us who knows not that our Afflictions did so closly besiedge us on all hands, that whether we lookt on the Publick, or on our own privat Concerns, there was nothing to be discovered but what seem'd to vy the monstruousness and cruelty of those who usurpt over both, against the utmost passiveness and capacity of being injur'd that either of them was indu'd withall?

Was not the Church, alas! violated in its Purity and Glory by the most sacrilegious Intruders that ever durst enter the thresholds of so holy a place? when not only its best and most Primitive Government was abolished, and it self subjected to the basest Anarchical Model of insolent and confounding Presbytery, wherein a medley of imperious Clergy-men and whining Laicks metamorphos'd all things belonging to its Discipline and Worship into as much a Chaos as was the mungrel composure of their own selves: but also when we had the most essential parts of our Devotion and Religion turn'd out of doors, and it became *Schism* to pray to Christ in those prevailing words which himself did prescribe, and *Antichristianism* to sing Praises to the Trinity in that short Stanza of Hallelujahs which the first Ages of Christianity brought in use, and *Heresie* to profess the Faith of our Redeemer in that sacred Form of Belief which his own Apostles did bequeath to the Christian World.

And was not the State likewise brought under no less dismal a Catastrophe?

taſtrophe? when *the Anointed of the Lord*, and *the breath of our noſtrils*, was loaded with all the Affronts and Indignities that Wickedneſs it ſelf could either *deſerve* or *inflict*; when his ſacred Perſon was baffled under the Banners of his pretended Authority, and it was not enough to have raiſ'd an inteſtine and Civil War within the very bowels of his Kingdoms, unleſs to juſtifie that, and to ſecure the greateſt Crime with another as great, there was one engender'd betwixt *thoſe two* alſo; when he was dragg'd and hurried from Priſon to Priſon, and at laſt brought upon a Scaffold to tranſcribe the fate of the King of Kings, and be a ſecond Inſtance how patient Heaven could be at the calamities of oppreſſ'd Innocence, and how malitious Hell in the perſecuting of it. What eyes can refrain from guſhing out in Tears at the ſad remembrance of ſo horrid a Tragedy, which I am ſure cannot be more deplor'd by us, than it is now tormenting to thoſe miſerable Wretches who were the deſperat Actors of it? And who can but abhor and deteſt thoſe miſchievous Methods and Principles which by a natural and immediat conſequence carried along that Ax, that damnable Ax, by which it was executed?

But this was not all. For after thoſe inhumane and butchering Uſurpers had aſſaſſinated the Father, and thruſt out the Children, that they might poſſeſs the Inheritance themſelves, was not the Royal Line it ſelf rendered the moſt criminal and treaſonable thing that their Laws were levelled againſt? And was not a price ſet upon thoſe Heads which were deſtin'd for Crowns; and every covetous or daring Villain prompted to ſpill that precious Blood, whoſe ſacredneſs would have heightned Murther with the dreadfulleſt Acceſſion of Sacriledge and Parricide too? And were not the Royal Brothers, both whom Providence has thought fit to reward with the Imperial Crowns of theſe Kingdoms, no doubt for their Chriſtian and Generous Deportment during the time of their Afflictions, were they not, I ſay, forc'd out of their own Dominions, as well as out of their Rights, and made to wander abroad, tho to the glory, yet to the eternal ſhame and diſgrace of our *Great-Britain*; The firſt, that thereby all the World ſaw it honoured with two ſuch Brothers as each deſerv'd rather to ſway the Scepter of the whole Univerſe, than that of ſo ſmall a Corner of it; and the latter, that it beheld that

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two such Nations, who know how to prize and value every thing else, were yet so pitifully blinded, as not to bestow their Regard where the greatest Merit was to attract it?

Now what can be imagin'd after all this to aggravate the Misery of a People, or gradually to improve their Disasters into a more wretched height? yet there is one circumstance more. For all this was done by a sort of Creatures whose abject and mushrome extract was equal to nothing beside, but the virulence and insolence of their Temper. Things that were the very Sediment and Feruleney of Mankind, and the very Gall and Bitterness of it too. That wrapt the Shape of Man, and Shew of Religion forsooth about the most horrid Villanies and Crimes, and thus reverst the *Jewish* method of covering their Tabernacle with the Skins of Beasts and Goats, by shrouding the most Bruitish Natures and Vices with a Humane Form, and a Pretext of Conscience too. Who made Shams of God Almighty, and turn'd Religion to be the great Stickler for Interest, and truckling Wheedle of all but such as wrought behind its Curtain.

And having thus serv'd themselves of whatever was Sacred, they played the like Tricks with what was Civil too. For all those Laws that suited not their wicked Designs, these they cancell'd and abrogated: and when they wanted any to give them something of a colour and shadow for perpetrating their Mischief, then they made them. And to make things Crimes by a subsequent Law which were committed in Innocence, and then annull that Law when it had done their turn, was as peculiar to their Government, as their Humours were to themselves.

Was there ever any People more grievously, even surrounded with Misery and Reproach? Or could any Nation have been subdu'd by its greatest Enemies into a more lamentable Condition, or rendered more the contempt, and hissing, and mockery of the whole Earth, yea the *Aceldama*, the field of Blood and Desolation of it also?

But what shall we think when to all this yet there was added one degree further of what brought up our ruine to so stupendious an ascent? For however *wretched* and *infamous* it had been to have always drudg'd under those abominable Rebels, who at first took hold

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of the Supreme Power, and thus been enslav'd to a damn'd Pack of the most Tyrannous and Perfidious Rascals that ever lifted up humane face to eye the Sun in his; Yet even that state, tho the worst that could readily have either befallen us, or been dream'd of, had been infinitely preferable unto what did follow it ere all was done, and *Iniquity brought to an end.* And none will doubt of this who can but reflect what sad vicissitudes and alterations that new form of Government, which nothing less than Atheism Blinded with Wickedness could have introduc'd, was necessarily obnoxious to, and actually did undergo. For after that cursed *Oliver*, whom Providence only permitted to triumph so long, that he might sufficiently fill up the Cup of his Abominations, and at last tumble into Hell overburdened with the weight of his Villanies; after that detestable Traitor, I say, was gone, what Confusions and Devastations did not immediatly arise, as if our *British* Soil had been sown with so many *Cadmus* Teeth, when the ugly Carcase of that Incarnate Wretch dropt into it. And had not the Bowels of Divine Compassion at last begun to yern upon us, and to deliver us from that deluge of fury which was a-breaking out, our case had been as far beyond that of the *Midianitish* Host, when every mans Sword was at his Neighbours Breast, or *Hobbs*'s imaginary State of Nature, wherein an universal fear engages to a resembling War, as *these* are, the little Marshallings of some Ants upon the easie rising of a Mole-hill.

Neither could it possibly have been otherwise. For, beside that sad experience had taught all men in the preceeding Reign of the Usurper; what it was to trust any that could be no other but such an one too, with so edg'd a Tool, as the Supreme Power is, and so had made them become warry how they resigned their share of it; how could any, not wholly sunk in the vilest degeneracy and abjectnesse, brook to have his neck trampled upon by such an one, as himself did *equal*, if not *better*, at least to whom he could have no other obligation to be subject, but that he could not command so much force, nor oppress so irresistably, as the other could. And when the Supreme Management of Affairs was not yet sufficiently enough setled in any ones hands, that the greatest miseries and embroilments should have then ensued, would have been so far from

looking like any thing of wonder, that the contrary had been certainly the vasteſt one next to the impoſſibility of any at all.

Thus it was that the Publick groan'd under the violence and iniquity of that fatal Rebellion. And we cannot gueſs ſhrewdly, becauſe we cannot but be aſſur'd, that then all private mens Fortunes and Lives were at the beck of its mercy likewiſe: the one being the neceſſary reſult of the other; ſo that I need not inſiſt any more upon it.

It was then from ſuch a comfortleſs eſtate that the Reſtauration of the Royal Family to their ancient Rights and Prerogatives did reſcue us. And tho there had been nothing elſe in that King, who was reſtored again to the Throne of his Anceſtors, to recommend him, but that he was Veſted with the true Title to be ſo; Yet we had had all manner of reaſon to reſent ſuch a bleſſing with the higheſt degrees of Gratitude and exultancy. And the removing of that one curſe, *of having ſervants ruling over us*, had been motive enough for influencing us ſtill to remember with proportionable reflections the Honour at leaſt, which with him was reſtor'd unto us upon this happy day.

But when it was ſo Good and Gracious a King, as our late Soveraign was, that put an end to all thoſe lamentable troubles and confuſions; When it was a King who was as tender of his Subjects intereſts as of his Own, and made no other advantage of his Power and Dignity ſo much as to advance the good and welfare of his People & to perpetuat to them all thoſe Bleſſings that ever any Nations were capable of; and ſo, when with him both Peace and Plenty, both our Religion and our Liberties nay and an Indemnity to all our Crimes too, did return unto us, and he had no ſooner mounted that Throne whereto his Right was as great, as were his Inclinations towards us, but he heaped equal Loads of Felicity upon us, unto thoſe of Miſery which the Uſurpation had done before; What can be thought any wayes capable to reſemble ſuch an Accumulation of Happineſs for expreſſing the ſenſe we ought to have of it?

And now it having pleaſ'd the Divine Majeſty to take unto himſelf that Glorious Monarch, and to beſtow upon him an Heavenly Crown, for having ſo well employed the Prerogatives of one that was Earthly;

Earthly; nothing could have more engaged either our Wonder, or our Gratitude, than ſo to propogate the advantage of the Reſtauration, as to exalt One upon his Throne, who might *only not equal*, becauſe he did *rather excell* Him in all thoſe Royal Induements for which He was ſo much the Object both of his Peoples Love and Admiration; and ſo to give us an evidence that beyond the *Superlative* Qualifications of the One, there was *ſome kind* of Tranſcendency to be allowed the Other, at leaſt upon the account of that Competition, which in any but himſelf alone had been altogether impoſſible: And without the leaſt imputation of flattery, I may undoubtedly ſay, that both theſe, our Aſtoniſhment and Thankfulneſs, I mean, ought to be fill'd to the higheſt pitch by the happineſs wherewith Heaven has now bleſt us, in giving us a King, whom we are bound to eſteem more for his being Brother to our Former, rather in his Vertues, than in his Blood. It were, I know, too much preſumption for me to attempt the Character of a Prince, whoſe only One is, that he is above All. Neither ſhall I dare to meddle with the drawing ſuch a Pourtracture wherein the greateſt Maſter would but bungle at his beſt.

Only I muſt tell you that we have a King whoſe Education gave him to underſtand the ſtate of Humane Affairs at a more advantagious rate, than ordinarily the breeding of ſuch as are born for Empire can poſſibly yield. Since he was not train'd up amidſt the ſoft and tempting pleaſures of an enticeing Court, which uſe to bewitch the moſt of Princes ſo, as to divert their thoughts from theſe ſuitable reflections that ſhould teach them that tho *they be gods, yet they muſt die like men*; and ſo to deprive them of having thoſe juſt Meaſures they ought to entertain, both of Themſelves, and Thoſe whom Providence has plac'd below them. But he was brought up in the School of Affliction, and made to purſue his Fortune by thoſe Vertues, which rather uſe to *acquire*, than *inherite* a Crown.

Nay, we have a King who to the benefite of his Education, has alſo had that no leſs extraordinary *one* of being ſo long a ſubject to as great a King as ever the World ſaw, before his own ſelf who ſucceeded him; and ſo, who cannot but on the one hand have learn'd all the Arts and Maximes of Government from ſo glorious an Example,

and on the other what are Inclinations and Intereſts of a Subject from his own late and wonted condition. And beſides theſe two there could not be any other thing more conducive to fit and accompliſh him for being ſuch a King as by no common conjunction might, and I am perſwaded will, reconcile *le Bon* and *le Grand*, the being *Good* and *Great*, together.

And from what of his Reign has paſt already we cannot but promiſe to our ſelves that few men have ever made better uſe of their own moſt proportionable advantages, than he has of his. For was there ever a King that entered upon the Theatre of Empire with more gracious and glorious Beginnings than he has? Has he not equally prevented our Wiſhes, and out-done our Hopes; and ſo far concurr'd to grant us all that our hearts could in Reaſon deſire, that we have, and can only have our ſelves to blame, if our happineſs be not as vaſt, as his Zeal to promote it is ſo. Did he not ſecure to us our Proteſtant Religion in this his firſt Parliament by an Act more great than all that were paſt by his Predeceſſors, at leaſt upon this ſcore that it includes whatever they have done, and palpably ſuggeſts that if more had been poſſible, it would have done that alſo. And to enhance this, if it be capable of being ſo, did he not all this, even before he receiv'd our dutiful Declaration of his Authority, and acknowledgements of his Goodneſs: Thereby to let all the World know that he was much more concerned for what did moſtly concern us, than what upon any other account carried a nearer relation to his own ſelf. Were there ever greater endearments from a King to his Subjects? or rather is it imaginable how there could be any greater, or any beſides themſelves but ſo great?

But has he not likewiſe given us more than ſufficient aſſurance in his Gracious Letter that as *nothing has a greater tendency to ſecure our Privileges and Properties, than the aggrandizing of his Power and Authority; ſo he propoſes no other end for maintaining it in its greateſt luſtre, than to be the more enabled to defend and protect our Religion as eſtabliſhed by Law, and all our Rights and Properties.* Words ſure that ought to be as *eternal*, as they are *obliging*; and which ought to be engrav'd as indelibly upon all our Hearts as they would, were they where they ſhould be upon the hardeſt Porphyries and Marbles.

And

And let not any envious or embittered Spirit go about to rob us of the full satisfaction which cannot but redound to us from such signal vouchsafemnts, providing we will not be more injurious to our own Interest, than to that best of Princes who contributes so plentifully to advance it; let them not, I say, evacuate to us such a blessing, by their wicked and base Detractions and Surmises, as if all this were done with the greater Artifice, the more inevitably to supplant us afterwards. For as Hell could not suggest any thing more *malitious*, so neither could it what would be but near so gross or effronted either: when it is aim'd against a Prince whose Personal Excellencies have been as yet so little questionable by any that ever knew him, that even his most inveterate Enemies, not kowing where else to fix, have been hitherto forc'd to draw Impeachments from his very Vertues, when they were to cast their uglieſt Slanders upon him. So that now to insinuate any thing of him which would bring his Vertue upon the Stage, cannot but look, as on the one side, the desperate Effort of forlorn Wickedness, so on the other, the most impudent and unworthy Attempt that even That was ever straitned unto.

But there are two of his *P*roperties, for which he is at once the Example and Darling of all good and generous men, that so infinitly baffle and confute all such calumnious and traiterous aspersions, that it may be reasonably doubted, whether all those who either hint at, or give ear to them, do more endeavour to reconcile the greatest inconsistency with one another, or to impose upon all mankind in spight of the clearest Convictions to the contrary: and these are his Resolution, and his Ingenuity.

As for the *first*, He has been from his Infancy, known to excel in in it so singularly, that as never Man shew himself more gallant and brave, than he has done in the greatest exigencies and dangers, when it appeared to be in his very Element, to stand undaunted amidst Thunder and Smoak, and all those dreadfullest hazards, which could either have terrified or affrighted all who were no more but mortal; So has never Man yet been able to tax him for compassing any of his Designs, by such undue or unjustifiable Means, as he would not have publickly avowed, before ever he undertook the atchievment of them: His ambition never having carried him toward that, which

which his Heart did not furnish him with sufficient courage; so to pursue, as not to be affrayed of owning it, so soon as ever he thought upon acquiring it. And indeed where there is so little fear, and so much greatness of Mind, 'tis not possible that any thing can at once be resolv'd, and yet need to be purchas'd by some sinistruous or cuzening ways too; Since to *propose*, and to *dare* it, is the veriest same thing. And for a valiant and resolute man not to act above board, were as great a Paradox even in Nature, as for any to do so is one in Morality. Now the matter of Fact of this being Irrefragable beyond all manner of suspition, the Inference which issues from it, as to our present purpose, is so palpably evident too, that the formality of a Deduction would be no less impertinent, than it is needless.

But if his resolution be great, sure his ingenuity is no less; not only because the one is the necessary Product and Consequent of the other, so that there was never a *Dissembler* who was not a *Coward* before; But also because all the World has particularly observ'd in him the strickest niceness in adhering to his Word, that Honesty it self could assume. Neither could this have been so universally noticed, and talkt of, if it had not been proportionably as excessive in him, as it is too far from being so in the most of men beside: Things that either are not, or yet are vulgar and common, not happening readily to gain so much credite and repute in the World.

But when that obliging Force which lies in the Word of a King, and a King speaking to his Parliament too, comes as an accession to engage the sincerity of his Intention unto it, shall it therefore be jealoufd what he has condescended to ascertain us of, because of that redoubled Tye wherewith it is Twisted, like *a threefold cord that cannot be broken*? Shall his Word when he was not a King be so universally Trusted to, and Confided in, that the most of Kings Laws could not afford half the Security; and shall his Royal Word now when he is a King become more uncertain than the most of mens ordinary Asseverations use to be? No, no. These are contradictions not more prejudicial to his Honour and our Allegiance, than shamefull and ridiculous in themselves.

And therefore let us at least vye our own being good to our selves, with his being so to us, by firmly believing what He has so solemnly

let

ſet his Scepter to; Since to do otherwiſe were the moſt infallible way to bring that upon us, which then we were ſo fondly apprehenſive of, as thereby to be guilty of that, which on any other occaſion we would condemn moſt. And the truth is, were it poſſible to tempt and provock him to be unjuſt to his own ſelf, by recalling that Princely Word which He has fully engaged (which bleſt be God all the malice and enmity of his Enemies can never be able to do) he could not think he were ſo to us, did he once think that we repoſ'd not that entire confidence in what he has done which it deſerves; ſince whoever Diſtruſts, has thereby forefeited all pretence of obligation upon Him that gave His *Parol*, and formerly renunced his Right in ſuch a Security, by thus virtually refuſing to take it. And all the end for which one paſſes his Word, being to aſſure the other that he ſhall not be cheated, he keeps it very punctually to him, that lays no hold nor ſtreſs upon it, tho he ſhould act quite contrary to what it had promiſed; becauſe then the other would not be cheated, ſeing he cannot be ſaid to be ſo, who never expected to be dealt otherwiſe with. So that whoever will be ſo *wicked* as to call in queſtion what has the Royal Aſſent to procure it Authority, muſt reſolve to be ſo *mad* and *fooliſh* too, as to do all that in him lyes to cancel the Obligation that is on the Kings ſide of it alſo, and ſo to reduce Affairs unto that ſame poſture wherein they were, before ſuch a poſitive engagement made any alteration in them.

Now when it is ſo manifeſt, that all things concur to make us as happy Subjects as it is poſſible for us to be while we have no other King but that of Heaven; our preſent One on Earth having not only bleſt us with all that we are capable to receive from him, but being alſo ſuch of himſelf, as cannot but continue them always unto us ſo long as Almighty God in mercy does allow us him (and may that be while he be the oldeſt King, that ever ſat upon any of thoſe Thrones which he adorns); ſhall we not gratefully rejoyce in that Salvation, which at firſt was wrought in the happy Return of the Royal Family, to the Poſſeſſion of their Ancient Rights, and is now renewed to us by the glorious Succeſſion of our Great *JAMES* the Seventh, to the Crowns of theſe Realms? This, th's certainly is ſo bleſſed an effect of the Reſtoration yet laſting unto us, that

while

while we enjoy it, unleſs we would affect to be the moſt monſtruous Wretches that ever trode upon the Earth, & to combine the higheſt ingratitude, with the higheſt folly and madneſs, it is quite impoſſible but we muſt now ſhew our ſelves truely and heartily, thankful for the great and unſpeakable Mercies thereof; but *we muſt rejoyce in this ſalvation.*

But that ſuch felicities ought to make the deepeſt impreſſions of gratitude upon us, is ſo certain, and ſo acknowledged a Truth, that it could not but be very ſuperfluous to enlarge any further upon it. The only fear is, that we think not of them what they really are, but thorow ſome Rebellious or Fanatick impatiency, at the preſent conſtitution of things, look upon that as our Miſery and Wretchedneſs, which is ſo much the contrary, that it could not poſſibly be more ſo. And had not our late Treaſons and Conſpiracies, but eſpecially the preſent riſing in Arms, againſt the Intereſt and Proſperity of this Nation, as well as againſt Him who Reigns over it, made it too notorious to the whole World, at what Rate many amongſt us do value that which all honeſt and good men account to be their greateſt honour and bleſſing, I ſhould not have ſeem'd to deſerve ſo ill of my Nation, as in the leaſt to have inſinuated that any ſuch degenerate things were ever nurſt up in its Air. But it being too palpable now to be capable of being huddled, nay, theſe Rebels publiſhing their *ſhame*, and their *guilt* together, in their voluminous Manifeſto's, 'tis neceſſary that we likewiſe brand them upon all occaſions, as the moſt *unreaſonable* and *unchriſtian* Monſters that ever infeſted any People. Were it not that I will neither encroach too much upon your patience, nor proſtitute my pains upon ſuch Fanatical and wildeſt Miſcreants, I ſhould eaſily make good this charge againſt them upon both theſe reſpects.

But I would fain know what it is that really they would be at, if they can but tell ſo much themſelves Is Monarchy their grievance? That perhaps ſhall be mine too, after once I have ſeen that it has done as much mi chief in as ſhort time, as what brought it under, did. But being fully perſwaded that I ſhall never ſee That, So I have no fears ever to be guilty of This. Nay it is not poſſible that it can arrive; ſince at leaſt amidſt all the miſeries, which in that caſe were incumbent,

incumbent, this one comfort would remain, that it was a King who did Inflict them; And who has but a *Soul* within him, who would not rather chooſe to be trode under a Kings Foot, than the ugly hoove of every pitiful Aſs?

But I defie the greateſt Republican ever to afford me an inſtance of Plenty and Happineſs which was enjoyed under a Common-wealth parallel to that which we appeal to of theſe five and twenty years laſt bygone, which were effluxt under our Monarch; whoſe Subjects had wallowed in ſuch unmixt, uninterrupted Felicities, as had almoſt made them forget they were Earthly, had not ſome factious deviliſh Male-contents, kept them in mind of the contrary by thoſe Diſturbances and Rubbs which they threw in their Road. Theſe are Arguments which our own Experience furniſhes us withal, and therefore cannot but be as *obvious*, as *unanſwerable:* And upon that head I ſhall not make uſe of any other.

Only let me yet ask this one queſtion, Who is it that has any conſiderable fortune and intereſt to be concerned in, and has his wits too, who would condeſcend to run all at the riſque, and adventure of a new revolution like to that whoſe ſad effects I ſhortly Deſcribed in the beginning of this Diſcourſe? And that no change were poſſible, but what would as exactly copy out the former, as *face anſwers face in the water*, is ſo undenyably certain, that I dare refer it to the pretended Earl himſelf to draw us but any probable Scheme, how things could be prevented from running into the ſame Channel. It matters not much therefore what all thoſe can ſay, whoſe deſperat condition is ſuch, that whatever Reelings happen, it is impoſſible they can be worſe than they are; and it is not ſo that they may be better: For all kind of variety pleaſes where there is ſomething expected, but nothing to be loſt. And I doubt not to averr that, bating thoſe unaccountable vertigo's of ſome giddy and ignorant people, this is chiefly at the bottom of all theſe ſtirrs, which ſo much allarm us. And had not the Earl juſtly incurr'd the ſevereſt Cenſures of the preſent Government we ſhould have had no man, either more boaſt-

ing of his Loyalty, or ſooner in the Fields againſt all its Enemies, than he. So that all the other pretexts are, and *muſt* be held forth upon deſign to take with ſilly people who are ſoon ſet agogg, and uſe not much to look beyond the outmoſt appearance and ſurface of things.

O but the Proteſtant Religion is in hazard, and juſt in St. *Peters* circumſtances, even ſinking down, and ready to periſh, if ſome powerful hand lend it not help to ſupport it. This is truely the main clamour which breeds us ſo much noiſe; there being a generation of ſneaking Yelpers, whoſe hollow Mouths have at once profan'd theſe bleſſed words, and almoſt deafned us. And before I go any further I muſt tell them that as this Plea is not peculiar to them, ſo it is too much ſuperannuated now to take in an Age wherein Folks Eyes are a little more open'd than they were wont to be: and as there has been a long time ago thoſe who upon the leaſt touch howl'd always furiouſly out, *The Temple of the Lord, the Temple of the Lord*; ſo whoever gave any heed to them render'd it puzling to be diſtinguiſht whether themſelves were greater Fools, or they greater Knaves; ſince all the Villany and Wickedneſs imaginable has been abetted under the Vizorn of Religion, by ſome one Mountebank of it or other; neither has Rebellion eſpecially ever been beholden more to any thing for gaining its Partiſans than to a lugubrious viſage and ſniveling Tone which uſd to work upon the Vulgar, in ſtead of Godlineſs and Devotion.

But briefly to anſwer this Cavil, or rather Calumny, Is it not conſpicuous as the Noon-day, from what I have ſhown already, that we have all the Security for our Religion, not only that in Reaſon we can demand, but even that is poſſible to be given us? And what more is it that theſe People would have? Truely I cannot gueſs, unleſs it be the Kings Head (which God preſerve from their Mercy) for that was the thing which was meant by the ſecuring of Religion about fourty Years ſince: and we cannot dream what elſe that Language ſignifies now, when Invention it ſelf could not contrive beyond what is done already to ſatisfie us.

But

But alas! that were so very wretched an expedient for such an end, that, as I shew before what befell our Religion in the late Troubles, so were these repeated, there would be no Remedy for it, but it behov'd a second time to demonstrate to the World, that whatever plausible pretence Rebellion carries before it, as if it were only resorted unto for the maintaining of Religion, yet after it has served its turn it never fails to prove as treacherous even unto That, as it was unto him against whom it arose. And how is it possible that these can have any true Zeal for Religion who stand not to violate its most sacred and fundamental commands, and make use of it for no other end than to be a Stale and Wheedle for promoting the most wicked Practices and Designs that desperate Villany can prompt men unto; as all Rebels and Traitors of necessity must do: that which gives them the denomination being in its very constitution and essence as *the sin of Witchcraft*, and to be rewarded with no less than *Damnation* both here and hereafter. So that let them sigh and talk as they will, I had rather my Religion were entrusted for its safety unto any man alive, providing he had any himself at all, than unto such a one as by his being guilty of Rebellion had rendered himself equally unworthy to be relyed upon, and to defend what he cannot but offer to assist without all his Weapons recoil most fatally into its bosom.

But now let it be granted that our Protestant Religion is in danger (which for Argument sake may), yet I should be content to learn whether or not they pretend to be Christians who thus put themselves in array for protecting it? sure, if they be, they are the worst that ever durst meddle with that holy Name: either the worst verst in its nature and genius, or the worst accustomed to yield it obedience, that ever men were. I had but lately an occasion to shew from this Pulpit how much Christianity is express against the taking up of Arms to resist the Supream Authority, and that upon any pretext whatsoever, whether of Religion, or any other thing; and therefore I shall not now embark my self into that Theme. But this I would gladly be resolv'd of, where such a Tenent, as that of Resistance, would at last take a stop? For let

us ſuppoſe that the *Presbyterians* ſhould prevail (as God forbid), were there not as good ground, and as much reaſon for the *Independents* to take up Arms againſt them, and by their own example to make their Swords cut out a way for their Religion, as there was for them to riſe up againſt the Adherers to *Epiſcopacy?* And when the *Independents* had got the uppermoſt, might not the *Anabaptiſts* follow the ſame method with them; and the *Familiſts* againſt the *Anabaptiſts*, and ſo on *in infinitum.* For Religion is ſtill the Plea, and every one is to be Judge for himſelf. Neither is there any difficulty in all this, but how to gather together Force enough to be able to overcome; for if that were once had, there were no more to do but for all to fall on. And if this be not all one with *Hobbs*'s *Fancied State of Nature*, only putting in the word *Religion*, for that of *Right*; and if the ſame Miſchiefs and Confuſions would not equally follow from both; I appeal to the Conſciences even of thoſe againſt whom I am ſpeaking, ſo that they have not ſtiffled them for good and all. And that ever Chriſtianity would allow that it ſelf was the great Firebrand and Incendiary of the World, were ſo very odd to imagine, that nothing could be more ſo, were it not that any did ever yet really believe it.

Neither ſhall they ever be able to produce the leaſt *Iotta* of Scripture to vouch their aſſertion; unleſs it be that of *Luke, Think ye that I am come to ſend peace on the earth*, &c. Where the viſible miſtake of a *Command* for a *Propheſie*, were far more pardonable than any other application they uſe to make of the Word of God. It is true we are commanded to *obey God rather than man*; but when theſe interferr, are we not commanded likewiſe to *ſuffer for righteouſneſs ſake?* Never one Syllable is to be found for taking up Arms, and compelling the lawful Magiſtrate to preſcribe us nothing but what we think GOD has done ſo too. So that there is a clear midſt betwixt theſe two, of refuſing to obey an unlawful command, and forcing that to be retracted by the power of Arms, to wit, the ſuffering patiently for Conſcience ſake. An hard Doctrine indeed to Fleſh and Blood, but that is it which we muſt crucifie,

cifie, if we will be Christs Disciples, or have any part in him.

And it is further observable that the true Religion may be defended, with the greatest consonancy to all this, maugre the fiercest Persecution that ever attempted to ruine and overturn it. For it being only seated in the Mind, and *this* not being capable to be vanquisht by all the external force that can assault it, since one may alwayes think as he pleases, do what any body else can, all the cruelties and tortures that malice could invent needs never constrain any man out of that which he has so entirely in his own power, that without his leave it can never be wrested from him. It is but to defend *themselves* therefore, and not their Religion, that so much adoe, and such a bustle is made. For whoever has but Fortitude and Christianity enough to expose and adventure the *first*, cannot be in great strait about the security of the *latter*.

But I wish that it were seriously laid to heart upon what Forge this mischievous Doctrine was at first hammered out. It is true, it came to *Scotland* from *Geneva*, but it is as true that *Geneva* brought it from farther South; and tho it seem'd even ambitious of the most Diametrical Opposition to *Rome* that the common notion of Christianity to both could allow, yet it stuck not to borrow from thence a policy which had for a long time prov'd so very successful there.

'Tis true our modern Papists, especially in *Britain* and *France* are asham'd now to own what brought their Holy Father to the highest top of such a Pinacle of Grandure; being in that but too openly ungrateful to what has serv'd them so abundantly, or rather prodigiously well. But pretend what they will, I know that things go otherwise at *Rome*, where the Inquisition were as *inevitable* for one who would but smatter out any thing to the contrary, as it would be *enrag'd* against him, were he once but within its Clutches. And tho I made it greatly my business when I was there to learn out what was the opinion of the place concerning such a Doctrine, yet I can avowedly say, that of all I spoke with anent it, I never fell upon one, who either did not frankly acknowledge,

nowledge to me, that it was *de fide* there, that Heretick Kings ought to be Excommunicated, and expell'd their Thrones; or elſe did not decline the giving his judgement in an Affair which he was ſenſible was ſo vaſtly tickliſh and nice to be medled with; thereby inſinuating as much as that he durſt not utter any thing contrary to the Court verdict. But what can be more clear, than their Writings againſt *Barclay* and *Widringtoun*, and their kindeſt hugging of *Marriana* and *Sanctarella* at *Rome*, to evidence what I am alledging? And ſo while our Rebels and Fanaticks make ſuch a clutter upon pretence of keeping out Popery, they are as great Papiſts themſelves, and ſure as dangerous too, as thoſe whom they are ſo eager againſt; at leaſt in one no leſs eſſential a point, than the Infallibility, or Tranſubſtantiation it ſelf.

Thus leaving them to themſelves, as it ſeems God hath done already, let me now in one word addreſs my ſelf to you who are preſent, beſeeching you that as you value the credit and glory of our Nation; and as you tender your own intereſt and felicity, you would ſeriouſly lay to heart what I have been diſcourſing unto you. And methinks I may ſay in *Moſes* his words (*Deut.* 30: 15, and 19.) *See I have ſet before you this day, life and good, and death and evil; I call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing; therefore chooſe life, that both ye and your ſeed may live.* I have ſet before you the miſerable and wretched eſtate wherein theſe poor Nations were involv'd during the late Rebellion; and I have likewiſe ſet before you what has been the vaſt and ineſtimable advantages of the Reſtoration of the Royal Family, and eſpecially what are our happieſt bleſſings in our preſent Great King; and if neither the formidable Aſpect which appears on the one hand can fright you, nor the beautiful and raviſhing countenance of things on the other can allure you; but that in ſpight of both you will chooſe curſing and death and ruine, then you'l have only your ſelves to thank for the event of the preference, and I have diſcharged my Soul from the guilt of your Blood. Alas! ſhall any

be

be ſo madly infatuated as ſo ſoon after our late Troubles to run again into the like deſtruction, when to all the other miſeries of it, there would this one be added too, that there were not even that of an excuſe for it which was before, becauſe now the ſad and fatal conſequences of Rebellion are ſo manifeſtly known, and ſo freſh and recent in our memories likewiſe.

Let us therefore be ſo conſiderate of every thing that can make us to be ſo, and ſo ſenſible of the preſent happy eſtate wherewith God Almighty has to the *wonder* and *envy* of the whole earth moſt graciouſly bleſt us, as thorow the fulleſt tranſports of reſentment to ſhout aloud in the words of my Text, and in the higheſt raptures of gratitude cry out, *We will rejoyce in thy ſalvation.*

And indeed it is the Salvation of God: his Providence having all along appear'd ſo ſignally in the management of it, that had there not been any other argument to evince the Beeing of ſuch a Supream Government over all the Actions and Deſtinies of Men, yet it would have ſufficiently done it. It is therefore unto God eſpecially that we ſhould be thankful, it is to his Infinite Goodneſs and Mercy that we ſhould acknowledge the Debt of ſuch Bleſſings: and ſo we ſhould improve them every one at that rate as may beſt ſerve to advance his Glory, and thoſe great Deſigns and Ends which he propoſ'd to himſelf in the beſtowal of them; which undoubtedly were, that we might be dutiful and loyal to his Vicegerent whom he has ſo viſibly ſet over us, and lead a *quiet and peaceable life under him in all Godlineſs and Honeſty*; that being *Good* and *Obedient* here, we may be eternally Happy and Bleſſed hereafter. Now unto the great *King of kings, and Lord of lords, God the Father, Son, and Holy Ghoſt, be all praiſe, power, honour, glory, and dominion, now and for evermore.* Amen.

FINIS.